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the younger brother of the deceased, whom the widow is supposed to marry, 3) from a master and a servant woman or slave. In such cases the child is not considered kharami, but nikokhsiz, i. e., born without a wedding, outside wedlock, and remains a member of the family, is not despised, and even inherits on an equal basis with the other children.

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It is said by the baksy (sorcerer) Aike, of the Kurama uyezd, that when a woman in labor cannot give birth (balany bittirmeydi) or is giving birth improperly (egri), the sorcerer calls in the spirit Nurperi and others to give her more strength. According to the evidence of E. A. Aleksandrov, during birth they always send for a sorcerer, if there is one in the neighborhood.

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When the moment arrives for the delivery of the child, one woman takes the woman in labor in her arms, placing her knees to the latter's spine, and presses her stomach. The woman in labor says: Press, press! (tart, tart). If the woman's strength is not great enough, a dzhigit /rider/ takes her place. Levshin says that everyone entering the tent during this event is supposed to give the woman in labor a skirt and say: Go out (chyk). According to Torgai this is not done. /98/ When the afterbirth (ui or dzholdas) does not appear soon after the birth of the child, a woman takes a pestle from a mortar (kelesab) and starts to pound the ground in the courtyard. She asks: Has it come out? (tusti me). The women inside the tent answer three times: It came out! (tusti).

Neighbors who know of the confinement do not enter the tent, but anyone who enters accidently, man or woman say: It is born, it is born (tuar, tuar), and must tear half his clothing (itegin yirtady), to make the labor easier. When the woman in labor is in great pain, they assume that the child is in reverse position (ters kel'di). Then one woman lifts the woman in labor with the legs up, asking one of the old women: Is it straight or reversed? (ong ba terebe). The latter answers three times: straight (ong). After this the woman in labor is put back on the ground.

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An hour after the delivery, when the woman who has given birth is bleeding, she is sometimes being pressed down (basady) by the [illegible]d demon (albasty) Martu. (1) Martu will cause her death if a man or a

1. Martu never frightens men.

844 good mullah is not called in who knows how to strike him (Martuny ura-
755 uratugun). Torgai transmits from the words of someone who knows
776 how to hit Martu, that Martu appears in the form of a little yellow girl (sary kyzday). Martu carries disease (yukbaly), and therefore young women do not come in to the woman in labor. In order to bring relief to the woman in labor it is necessary to expel the evil spirit. They shoot off guns for this and make noise outside the tent. (2)

2. Cf. Makovetskii, I. p. 62.

844 A woman never gives birth in the house of her mother, even under accidental circumstances, riding through, etc.

846 After the delivery the mother lies down for 3-4 days, eating fatty food, tea and other small and hot (issyk) food, but not cooling (suuk).

553 When a child is born, they slaughter an animal, and they give the young men kids for kukbure. The old men are regaled and they
551 give /99/ the name. When the children are dying one after another, then fate is propitiated in the following manner. They give the child some sort of humiliating name, connecting it with a notion of long life, for example, they give the name Kuchukbay, saying: Will he not remain among the living in the form of a whelp? (byr kuchukdey tiri bulub yurermeken). Names such as Kutebar, Bokkut, Maykut, Itakyak, Katpa (camel's sickness) are not rare. The names Tokhta (stop), Tursun (let him stop) must be foretokens of long life. They
751 run a silver ring through the nose cartilage of an only child of male or female sex, when the other children have died. Often the names originate from words which were spoken by chance by people who came in, for example, if someone said that the child was ugly or blond like a Russian, then its nickname would become Yamanbay, or Orusbay. On the occasion of a general's riding through, one child in the Chimkent uyezd received the name Dzhandaral. Many Kazakhs bear two names.

Examples of female names are Uriuk (apricot), Pistagul' (pistachio flower), Miizgul' (the flower of a plum), Al'magul' (apple blossom), Aiva (halva), Khuraz (rooster), Sarykyz (yellow girl), Tursungul' (stop!, or flower), Saltanat (kingdom). Batpa Zaura, i. e., Fatima and Zukhra are the names of girl twins. In the epics one finds the female names of Gul'khanys, Karlygash (swallow), Gul'barchin, Bayan, Dzhibek (silk).

100 After giving birth for the first time, the woman visits the home